THEOLOGICAL MONTHLY.

VOL. II. JULY, 1922. No. 7.

Theodore Emanuel Schmauk—A Biography.[1]

PROF. THEO. GRAEBNER, St. Louis, Mo.

"So far as Lutheranism itself is concerned, contrary to the prevailing American view of it, as divided into many sects, all our general organizations have done wonders within the last generation to bring order out of chaos, strength out of weakness, and the effective application of power out of a primal and individualistic confusion." (p. 131.)

These words are quoted by the biographer from Dr. Schmauk's "Call" for the General Council's convention in 1907. The students of American Lutheranism as it had developed during the second half of the nineteenth century will agree with Dr. Sandt's judgment that for the extent to which these words are applicable to the General Council and to the General Synod the subject of this biography has been more immediately responsible than any other man. During his entire career, Theodore Schmauk cast the great influence of his personality into the balance for the advancement of conservative Lutheranism. The man and his work are worth the labors which Dr. Sandt has expended upon this biography.

Dr. Schmauk possessed special qualifications that made him a leader in affairs of the Church. Dr. Abrahamson, editor of *Augustana,* said in 1915: "His forceful and magnetic personality are on a par with his good nature and adaptability, and his readiness to meet trying situations. Also, there can be no question as to his impartiality and straightforwardness in conducting the [convention] proceedings. His capacity for work is phenomenal. Besides being President of the Council, he is pastor of a large congregation, professor at Mount Airy, editor of the *Church Review,* the ablest of its kind in the country. He has wrought out a marvelously complete system of Sunday-school instruction, and published im-

1) Theodore Emanuel Schmauk, D. D., LL. D. A Biographical Sketch, with Liberal Quotations from His Letters and Other Writings. By George W. Sandt. Philadelphia. United Lutheran Publication House. 1921. 291 pages, 5¾×8¾. $2.00.

portant historic and religious works, one after the other. In speech and writing he plants himself firmly upon historic Lutheran ground. May he be spared to serve the Church many years!" (p. 163.)

That marvelously resourceful, fruitful, and many-sided life was brought to a close when Dr. Schmauk expired on the morning of March 23, 1920. Nothing has so impressed us in the reading of his biography as the great capacity of the man for sustained mental effort. "He worked methodically and under fixed routine, and would be much disturbed when his routine was broken into. He never opened letters from others until he was ready to answer them, so as to have the advantage of a first impression. In the mornings, when preparing to take the train for the Seminary, he would hurriedly eat his breakfast, and, with a stenographer at hand, dictate letters while eating. He worked till late in the night, and sometimes allowed himself but five or six hours of sleep." (p. 219.) He wore out, he did not rust out.

The immediate forebears of the Schmauk family hailed from Wuerttemberg, Germany. In 1819 the grandfather of the future churchman emigrated to America, settling in Philadelphia. His father, Benjamin William, was born in 1828. While serving a parish at Lancaster, Pa., there was born to Benjamin William and Wilhelmina Catherine (Hingel) Schmauk a son who at his baptism was called Theodore Emanuel. Theodore's childhood years and his career as student at college and seminary are sketched by Dr. Sandt in sympathetic chapters, and his quick rise to distinction in the affairs of the General Council is told with welcome wealth of detail. Dr. Schmauk was literary editor of *The Lutheran* from 1889 to the year of his death, and for twenty-five years edited the *Lutheran Church Review* and the *Graded Sunday-school Series*. He was member of many synodical committees, president of Trustees of the General Council, president of the Board of Directors of Mount Airy Seminary, occupant of the chair of Christian Faith and Apologetics in the same institution, and in the year of the Merger, 1917, chairman of the Committee on Constitution for the United Lutheran Church. In spite of the great multiplicity of tasks which entered into the public offices which he held, he never relinquished his pastorate at Lebanon, Pa., the first and only congregation which he served. No reader of Dr. Sandt's chapters can fail to be impressed by the earnestness and determination with which Schmauk cast himself into the fray on behalf of a conservative Lutheran theology and Scriptural practise. He was deeply apprehensive of a tendency among certain scholars within the General Council to yield some-

what to the rationalistic attitude of the negative critics toward the Scriptures. His soul was "stirred to the depth for fear of a drift away from the faith into the shoals and quicksands of rationalism." (p. 126.) Over against every effort to "bleach out" (to use his own expressive phrase) the principles of the Lutheran Reformation he held that the Scriptures "are inerrant in letter, fact, and doctrine," that "not only the revelation and its record, but the history and its record, *the whole Scripture,* in spirit and letter, is inspired." Nothing else than subscription to the *complete* Lutheran confession would do. (p. 128 f.)

Dr. Schmauk was one of the few men of prominence within the General Council who bore public testimony against the unionistic principle. He clearly perceived that loyalty to the confessional principle excluded fellowship with those out of harmony with the doctrinal stand of our Church. Dr. Sandt quotes more than one significant statement: —

"The Y. M. C. A., the common interdenominational Missionary Societies, the common forms of Christian Endeavor, in our modern university life, have their use as over against unbelief and immorality in university circles, but our Lutheran students cannot enter into alliances or relationships with this common Christian life in the universities without the greatest danger of weakening their Lutheran principles." (p. 155.)

The clear-visioned churchman speaks in the following: "The English Church is under a greater strain than the German in standing out for a sound Lutheranism. It is more tempted to imitate and follow the lead of the other Protestant denominations. Its young men and its students are under the greatest temptation to get ideas and convictions during their college and university career which weaken their hold on a genuine Lutheran practise." (p. 156.)

"He realized most keenly," says his biographer, "that on the question of safeguarding the faith by a consistent practise spots in the General Council were vulnerable," and as one of the weaknesses of the Council he mentions "that membership in secret societies and organizations where, in the worship, Christ's name was studiously excluded, was not discountenanced as was meet." (p. 159.) As late as 1920 Dr. Schmauk submitted to a committee of the National Lutheran Council a statement [2] "On the Lodge and Pulpit-Fellowship," which asserts that the very secrecy of exclusive fraternities is "consonant neither with the principles of the Gospel nor with those of the American people"; furthermore, "if the Lutheran

2) Not accepted by the committee.

Church takes a position that in general its fellowship in pulpit and altar is not for non-Lutherans, that fact in itself has a direct bearing on the principle of secret societies" (p. 257) — the exact position taken by the Missouri Synod at its Detroit convention in the same year.

Unfortunately, Dr. Schmauk never comprehended the Synodical Conference position over against the secret orders. Says his biographer: "To those who feared that the Lutheran Church's position against secretism and unionism would be jeopardized, he writes that these dangers cannot be warded off by legislation and discipline, but by an earnest and conscientious educational process" (p. 208) — as if the earnest and conscientious educational process were excluded by the principle that Christian discipline must be exercised in the case of members who have joined a Christless order! The position of Dr. Sandt, who complains of the "legalistic hardness and rigidity of other Lutheran bodies" (p. 157), — reference to the Synodical Conference, — reflects the attitude of Dr. Schmauk himself. Even in an argument for the Galesburg rule, "Lutheran Pulpits for Lutheran Ministers," he complains of the legalistic method of *enforcing* the Lutheran principle (p. 253), and speaks as if the Synodical Conference, Ohio, and other bodies maintained "the old German theory of obedience to authority," the exercise of discipline "on the assertion of the pastor or of the Church," and then emphasizes (what no Synodical Conference or Ohio Synod man would think of denying) that "doctrine and truth must stand on their merits." Nothing is to a Missouri Synod reader so saddening in the perusal of this volume as the evident inability of Dr. Schmauk to capture the Synodical Conference point of view. The thought rises, time and again, how different the history of Lutheranism from 1910 onward would have been if this great leader had not been so warped in his judgment of our attitude over against questions of doctrine and congregational practise. It seems to us that if he had at an earlier period in his career so clearly understood and announced the "Limitations to Cooperation" (p. 270) as he announced his views on this subject in 1907, he would have come very close to the attitude maintained by the Synodical Conference over against union movements. Even so, we cannot understand his occasional polemics against Missouri when he so clearly says in the statement just referred to: "Refusal to cooperate is not condemnation. There may be reasons why my neighbor's business, without any reflection on him, should be kept entirely separate from my own. He realizes that, and respects me

for attending strictly to my own affairs; and Christian business men must be made to realize that religion is at least as serious a thing as business." And again: "Since cooperation with those outside of communion and fellowship is necessarily selective, refusal is not an indication of bigotry or narrowness. Dr. Trumbull has emphasized 'The Duty of Refusing to Do Good.'" (p. 270.) By this last phrase (a favorite one of Dr. Schmauk) is meant the cooperation on the field of charity and missions ("doing good") jointly with those from whom we are separated by differences in belief.[3]

As a Lutheran theologian, the General Council churchman knew that "the Lutheran Church is a Church which makes each congregation the center of authority." (p. 145.) But while this true conception of congregational authority caused him to warn against the multiplying of machinery through missionary and other societies, "lest they come into clash with the machinery which the genius and spirit of our Church recognizes," it did not prevent him from asserting the characteristic General Council view of church government. About the year 1900 there was within the General Council a considerable party which advocated the "low-church, or congregational, conception of church polity." Dr. Sandt believes that this low-church party "did much to encourage the sectional and divisional spirit in the General Council." He quotes with approval from a letter addressed to Dr. Krotel by Schmauk: "The independence, and independent rights, and independent liberties of a single local visible Christian congregation, as over against the common consent of the churches of the same faith, duly and lawfully obtained, do not seem to me to have a just existence" (p. 143), a statement that escapes open disagreement with the Lutheran confessions only through the phrase "duly and lawfully obtained," which, however, constitutes a plain begging of the question. One of the features injected into the situation by the Swedish Synod's attitude a few years later was, again, the Augustana Synod's demand that "the Council function simply as an advisory body." (p. 165.) If Dr. Schmauk saw with something like dismay the defection of the Swedes when the Merger was becoming a reality, he had, to no small extent, his own "high-church" views of church government to blame for the result.

---

3) By a strange inconsistency, Dr. Schmauk was at the time of his death, and had been for many years, a member of the (German) Allgemeine Lutherische Konferenz, which recognizes as in full fellowship the Prussian Union clergy. The lack of any reference to this connection of Dr. Schmauk's with the German State Church organization is one of several strange omissions in Dr. Sandt's book.

The failure of the General Council to hold the Swedish Synod impresses the reader of this biography, especially when he remembers the discussion in the *Lutheran* during 1916 and 1917, as the turning-point in Schmauk's career as a churchman. His influence had for some time been waning. By nature and by long-accustomed usage to positions of authority, Dr. Schmauk's temper was to no small degree autocratic, his manner sometimes dictatorial. Even a friendly biographer should not have failed to state this outstanding fault in Dr. Schmauk's character. It was this manner which offended some who agreed with him in principle. That his attitude against secret orders and against unionism with the Reformed sects roused opposition against him within his own body cannot be doubted. Unfortunately, those who stood with him on these vital issues were not always willing to accept his leadership, being repelled by his autocratic manner. There is a hint at the cause of his waning power in Dr. Sandt's statement that he "all through his presidential career favored more power for the General Council as such and less for its boards, committees, and voluntary agencies" (p. 144), a preference for centralization which never fails to alienate the respective boards, committees, and voluntary agencies. Most significant of all is the letter addressed by the General Council President to the newly elected President of the United Lutheran Church, from which the biographer quotes (p. 213 ff.), and which makes distinctly painful reading.

We have referred to the Merger. The story of the movement which originated in 1911 and culminated in 1917 in the union of the General Council, the General Synod, and the United Synod in the South, is told in several illuminating chapters by the biographer. A possible union of these synods had been referred to, more or less rhetorically, at various times by fraternal delegates at the conventions, and the movement came to a head in 1917, when a joint committee met for the discussion of Quadricentennial plans. The committee, of which Mr. J. L. Zimmerman of the General Synod was a prominent member, had been instructed to approve plans for a "worthy celebration" of the Reformation Quadricentennial. The committee met at Philadelphia, and the laymen "sprung a surprise on its chairman and the other clerical members," — the laymen reported that they had a plan to unite the three bodies into one! It is clear from Dr. Sandt's story, as it was clear at the time to the readers of the *Lutheran*, that Dr. Schmauk looked with disfavor upon so precipitate a union. "Church-bodies should grow together and not be merely tied together." (p. 199.) But the move for this

"immediate and hasty merger" (Dr. Schmauk to the committee) was submitted to the church and a year later was an accomplished fact. The church-bodies which represented, according to Dr. Schmauk's own classification, two oppositional tendencies, — "a complete Confessional Lutheranism" and a "nominal and accommodative and liberal Lutheranism" (p. 176), — were united into one church-body. A Lutheranism which was on a fair way towards recapturing the ideals of the Reformation Church was united with a Lutheranism which, "rather than subscribe to the Formula of Concord, would have her arm burned off at the stake," — to quote, with change of pronoun, Professor Richard's statement to the Philadelphia pastors. (p. 176.) Dr. Schmauk was not elected president. The body could not accept the leadership of a man whose views on church-fellowship were those expressed in the Theses of 1907, as, for instance: "External union of Christians will not bring about harmony of conviction on the one truth. It will simply transfer the points of divisiveness to a place within the common circle." And again: "This unity will be the unity of the most persistent wearing down of those who are more retiring and yielding." (p. 267.)

Much is said in Dr. Sandt's pages concerning Theodore Schmauk as seminary professor, as executive officer, and as author, especially of the *Graded Sunday-school Series,* and much concerning the personal habits, the methodical routine, and the many-sided genius of this great man, of which we should like to quote if space permitted. We shall close this review by appending two quotations which illustrate the General Council leader's wonderful felicity of style.

Speaking of controversy, he said: "In controversy, the victory is not always to the deserving. There are antagonists which a noble and fair mind cannot afford to engage. An unscrupulous and mean-minded combatant will always be seeking and seizing small advantages, evading direct issues, and gliding away under cover of personalities. He will be venturesomely wicked in the unblushing use of mendacious sarcasm, knowing that it is impossible for a noble man to stoop to similar retort. He will carry the issue away from the main question, to a very unexpected and perhaps a personal quarter. The tricky contestant can have the truthful-minded man completely at his mercy. It will be impossible to explain and unravel all his interposed innuendoes, without becoming so tedious and diffuse that the public will no longer be willing to listen. The more indignant you wax, the more assiduously will he continue the

worriment. It is the old story of the fly and the elephant. Never argue with a mean mind." (p. 280.)

And concerning "The Common Ground," his Theses of 1907 contained this golden paragraph: "There is a common ground for all Christians in Christ. Those whom Christ recognizes, despite their errors and imperfections, are already one with us in Christ. They may not be one with us in mind and faith, they may not be one with us in those particular parts of our mind and faith which we feel divinely called to stand for and exposit, and hence we may be unable to feel and say that they are in a common brotherhood of faith, because we earnestly believe that, although Christ can receive them as they are unto Himself without danger to His truth, we cannot do so with the same safety. Christ can do all things. We must do in accordance with our convictions." (p. 266.)

The Educational Vision of the Founders of the Missouri Synod.

Prof. J. T. Mueller, St. Louis, Mo.

The predominant trait of character, the outstanding characteristic of the pioneer fathers of the Missouri Synod, was an active, unfaltering, impelling faith. In the truest sense of the word they were heroes of faith. These men, who unceasingly preached and extolled faith, themselves moved and had their being in faith. By faith they left the country of their fathers and founded, in their adopted country, a Church built upon no other foundation than the pure Word of God. The *sola fide* of their constant profession was rooted in a deep, personal Christian faith imbedded in their hearts.

Again, our fathers possessed vision; and they had vision just because they had faith. Vision is that faculty of the mind which enables men to visualize future events, both good and evil, together with the required means of thwarting disaster and multiplying success. Our pioneer fathers had, to a remarkable degree, the gift of vision, particularly educational vision. They distinctly foresaw the tremendous possibilities involved in Christian education as a basic means by which to develop, promote, and safeguard the existence of the Church, founded upon the preaching of God's pure Word.

That they should have possessed this vision is, in a way, remarkable. Planted in the midst of the hill country of Perry

County, their colony was placed in a confined and unfavorable environment, and compared with the hugeness of their adopted country, their settlement was, so to speak, a tiny speck. Then, too, they were confronted by all the disadvantages that follow in the wake of poverty, disappointment, and all the manifold afflictions to which new colonies are subject. Had their faith been less sincere and strong, had they looked no farther than the fringe of woodland in which they lived, had they adapted themselves to their petty environment, they would ultimately have lost sight of the noble purpose for which they had left their homes and sought this country — the establishment of a Church in which they and their children might serve God in the spirit and faith of Luther. However, their faith and the vision which comes from faith saved them. Through the gloom of that wretched period of deep anxiety they kept in mind the divine promises attached to the faithful preaching of the Word; and though the prospects of preaching the Word to multitudes were small indeed, they nevertheless resolved faithfully to proclaim that Word, assured that the cause which they had espoused, the Savior in whom they trusted, the Gospel which they divulged, the Holy Spirit accompanying the Word, could not be defeated; and that the living Christ, sitting at the right hand of God, would not forsake, but bless and prosper His feeble, despised flock. Though they were contemned of men, betrayed by their leader, and sadly disappointed in the immediate hopes which their adopted country offered them, they nevertheless resolved to set out upon their glorious missionary enterprise. Accordingly, in spite of the prevailing misery, they erected a Christian college.

Why this college? Christian education, they realized, was the nursing mother of the sacred cause for which they stood. If the Word of God was to abide with them, it must needs be taught. The generation growing up in America was to be a generation nurtured with the food of God's Word, and reared in the admonition of the Lord. Accordingly, the college founded in Perry County was to be a true training-school, not only for the future teachers of the Church, but also for the future lay-members, both men and women, of their denomination. It is true, their college was not only to serve religious ends. The courses offered were comprehensive enough to satisfy the educational demands of the State; for the graduates of their college were to be true and loyal citizens, men and women of culture and refinement. Hence the course in that log-cabin college offered all essential subjects that

make for a liberal education, including in addition such branches as French, physics, linguistics, music, etc. Their children were not to be a race of ignorant hewers of wood or drawers of water, but well-informed, intelligent Americans. So into the classrooms of their *alma mater* our pioneer fathers poured the rich treasures of Europe's vast store of educational wealth. Food for the body was a lesser consideration; to give their children food for the mind was their most earnest desire. Verily, the men of Perry County, the founders of our Synod, were men of truest educational vision.

Nevertheless, it must be remembered that the foundation upon which Concordia College of Perry County was built, was the Word of God. The educated generation that was to be given, as a treasure of ineffable value, to the country which these pioneers had adopted, was to be a Christian people. Accordingly, the nobler purpose of that log-cabin school was Scriptural indoctrination. The men and women to be graduated from their college were to know, above all, the wisdom that maketh wise unto salvation. All other knowledge was to serve only as the *ancilla theologiae,* the handmaiden of sacred theology. The graduates of the Saxon village college were to know first of all the divine counsel of salvation, the good and gracious will of God, the Law and the Gospel; and they were to be able to apply the sacred precepts of divine truth to every circumstance looming up on the horizon of their earth-bound lives. Thus the Saxon pilgrims were determined to rear Christian men and women, rooted immovably in the fundamentals of the faith.

Again, that humble school of Perry County was to be the seminary, training future ministers and teachers of the Church. Ministers, why? Teachers, for what purpose? Here again we marvel at their educational vision. Did our fathers really think that the scattered preaching-stations of Perry County or the small band of believers in St. Louis would ultimately determine the boundaries of the Church which they had come to establish? This we can hardly assume. As they believed in the living Christ, so they believed that His eternal, conquering Gospel, which they proclaimed, would strain from victory to victory. Though a handful of men, they entered the Canaan of their choice with believing hearts, never doubting that the Word of God, the everlasting power of God unto salvation, would assuredly conquer the hearts of men. Indeed, not the confines of Perry County nor the city of St. Louis would witness the terminal of their onward march. They set their hearts to waft the message of spiritual conquest from the Atlantic

to the Pacific, from the ice-bound prairies of Canada to the malaria-stricken everglades of Florida.

Such was the faith and vision which these pious men possessed. True apostolic zeal was once more restored to the world. Luther, with his powerful conviction and zeal, lived anew in his countrymen who had sought our shores. And it was this faith in the victory of the Gospel, this vision of divine promises fulfilled, that induced our fathers to establish at so early a date their theological school. The men who were to preach the true Gospel were to be home-trained. Rationalistic Germany, which had deviated from the standards of Scripture-truth, could not supply the men to preach the Word in all its truth and purity; nor could our fathers look for help to the eviscerated synods of Lutheran name that feebly pulsated in portions of our country. Deluged under a tide of rationalism and syncretism, these Lutherans of America could never join hands in the work which our fathers intended to do. So they resolved to train their own preachers and missionaries and to rear them as efficient workers in the holy cause of Christ. It was with this end in view that their college was established in Perry County, as a school in which faithful apostles of Jesus Christ were to be equipped for their sacred mission.

And not preachers only, but also teachers; nor teachers only for secondary schools, but, above all, for primary schools. Here again we marvel at their vision. Our Lutheran synods in North America had failed in their work largely by disregarding the value of a thorough Christian education. It is true, they had established Sunday-schools, catechetical instruction, and occasionally also a more thorough and efficient instruction in the Word of God. The more excellent way of our fathers, however, was the establishment of a parochial school system, not as a sporadic issue, but as a vital, universal, fundamental synodical institution. In order to train the coming generation to faithful habits of lifelong service, our pioneer fathers realized that something more was demanded than mere haphazard instruction. There must be training, rearing, drilling, and that not only in imparting Christian fundamentals, but also in safely applying Christian principles to every experience of life. These were the basic ideals underlying the educational system established by the founders of our Synod.

Indeed, these Saxon immigrants were idealists in the noblest sense of the term. Their goals and opportunities, the methods and means of their realization, were all visioned in the golden glow of faith's optimism, hope's never-disillusioned expectations,

and the ardent sympathies of Christian charity. Centered in Christ, they were Christian indeed, in doctrine and faith, in character and life, and, above all, in the visualization of the divinely imposed duty of teaching to their children the "chief parts of Christian doctrine," in order that they might leave to posterity a pious nation reared in the truth of the Gospel. To-day our Synod stands as a worthy monument of their faith in Christ, their love for His Word, and their steadfast devotion to His kingdom's cause. Our colleges and parochial schools are the precious stones that sparkle in the crown of blessings, which, in His infinite mercy, the living Savior has put upon their zeal. What Synod is to-day it is, by the grace of God, largely as the result of their love for the Word. We are the enriched heirs of the holy toils of truly faithful, diligent, and wise builders of the sacred structure of our American Lutheran Church, for which we praise God to-day.

However, let us not forget that all their various endeavors would not have been effectual, had not every effort of tongue and pen, every lecture and sermon, been made to serve the cause of Christian education, in home and school, in church and college; had not our fathers been educators in the truest meaning of the word. Their work stands to-day because they were faithful teachers of the Gospel, because they reared their children in the nurture and admonition of the Lord. By teaching and preaching with unwearying zeal the blessed truths of the Bible, our fathers so successfully built the Lord's Kingdom of Grace in our midst. And it is only as we, in deep humility, realize the blessings of divine grace in the Word that God's gracious assistance will abide with us in the future. It is only if we love the Word, study the Word, and teach the Word that we may expect the Lord's blessings upon our work. This is the lesson which the occasion suggests and which our services of joy must impress. Unless we build by the Word of God, we shall build in vain. The sword and trowel are the Lord's; we cannot improve upon His means and methods.

THE THEOLOGICAL OBSERVER.

Ohio Synod. — The *Luth. Kirchenzeitung* (May 20) takes editorial notice of the Missouri Synod's Diamond Jubilee and says, amongst other things: "If ever there was a strictly conservative Lutheran body, it surely is the Missouri Synod. Nevertheless, this growth! Here is a historical fact that refutes all talk trying to persuade us that we must be liberal, accommodate ourselves to the

spirit of the time, etc., in order to win men and grow externally. The very opposite is seen in the Missouri Synod. Missouri has at all times been unyielding; it is so still. In this body the Scriptures and the Confessions have been, and still are, valued to their full import. There was no disposition to surrender any part of them. With this asset Missouri has been working in free America, abounding in sects and religious confusion, and now exhibits its enormous achievements. What so many regard as Missouri's weakness has in reality been its strength. This fact we might write down for our own remembrance. — It is a mark of the pastors and leaders of Missouri that they never — aye, never tire of discussing doctrine on the basis of Scripture and the Confessions. That is *one trait* in what may be called 'the spirit of Missouri.' We point to the great free conferences that were held between the Missourians and their opponents. In Detroit, for instance, there were not less than 700 pastors and professors, who for days discussed the doctrines of conversion and election. You could do that with Missouri — where has there been seen the like of it in modern times? So this entire doctrinal controversy. It was a mighty conflict in behalf of the doctrine — the doctrine alone. For two years a committee of the Synodical Conference, the Iowa, and the Ohio synods is laboring by means of colloquies to bring about doctrinal unity. Tired? No thought of it! So highly these people prize doctrine, so much time and labor they gladly devote to it. Again and again our representatives have testified that the Missourians and their associates were ready with their whole heart to search these doctrinal matters thoroughly. People who thus cling to doctrine and contend for its purity are of an entirely different nature than superficial unionists, who, in the critical moment, will declare five an even number. God will bless all who value His Word so highly. . . . That is part of the spirit that belongs together with true Lutheran conservatism and love for the Word of God and its pure doctrine. Many a miscue has been made in seventy-five years. It cannot be otherwise among men, even among the most seriously disposed and faithful. But gratitude toward God, who has granted this division of American Lutheranism so much glorious blessing, and through Missouri has communicated this blessing also to other parts of the Lutheran Church, will be the basic note of this festival celebration. May God keep Missouri, and us, and all Lutheran Christians faithful in the doctrine and confession of His Word, and grant us His blessing for our external growth and prosperity." The same issue reports that at Laagootee, Ind., a lodge-ridden town, a congregation has been organized, that has admitted no lodgemen to membership and proposes to keep lodgemen out. The congregation has purchased a church that will seat more than 200.

D.

Historical Inaccuracy in the Scriptures Not Founded on Fact. — In an article, "Is Liberalism Popular with the Laymen?" Hugh R. Munro says in *The King's Business:* "No sooner does the hostile critic call in question a single fact of the Biblical record than the archeologist's spade uncovers the needed evidence. It has been claimed

in comparatively recent years that there was no such nation as the Hittites, so frequently mentioned in Old Testament history, but to-day the British Museum maintains an extensive Hittite department devoted to the remains of that ancient civilization. It was said that the art of correspondence was unknown in the time of Solomon, so that the exchange of letters with Hiram of Tyre must be fictitious. It has been found, however, that not only was the art of correspondence well known during this era, but postmen were actually employed for the transmission of the same. As the era of the major and minor prophets is reached, the corroboration of historical details is still more marked, each new discovery bearing added witness to the historical exactness of the inspired record." Says the *Watchman-Examiner* in a recent issue: "Much is made of 'modern scholarship' — almost to the point of deification. 'Scholars' say 'so and so,' and it must be so, even if it is not so. The spade and recent research in Oriental lands have conclusively reversed many of the dogmatic positions of the 'scholarship' of twenty years ago." FRITZ.

Catholic Institutions. — The Catholic statistics, as given in the recently published *School Directory,* show 16 universities, 51 seminaries, 62 colleges for men and 52 for women, 1,552 high schools, 829 parish high schools, 113 religious seminaries, 309 novitiates and training-schools, and 6,551 elementary schools; and the pupils attending all of these number over two millions, with 54,265 instructors, mostly religious. — *America.*

Our Christian Nation. — Rev. Edwin Curtis, of Boston, "baptized" Mrs. Melbourne Porter's pet dog "Buster" according to Presbyterian rites! The presbytery voted to depose him; the congregation threatens to bring the case into court if he is not reinstated. (*Luth. Stand.,* March 18.) D.

In its Monday edition of February 13 the *New York Herald* reported the following sermon: "The modern liberal in religion cannot honestly use the Lord's Prayer. That was the opinion repeatedly expressed by Dr. Charles Francis Potter in a sermon on that topic before members of the West Side Unitarian Church yesterday. The three reasons upon which Dr. Potter based this concluding opinion were the liberal's belief in science, in democracy, and in personality. These preclude, he declared, an acceptance of the familiar passage of Scripture in its entirety. While some passages of the Lord's Prayer are 'helpful' and some 'wonderful,' Dr. Potter believed that the first two words were enough for any liberal. 'There is enough in those first two words,' he said, 'to think about through eternity. The point is the liberal does not need to have a set formula for prayer.' The liberal in theology Dr. Potter described in terms of a definition by Dean Fenn of Harvard Divinity School as 'one who admits no bonds save those which inhere in the constitution of the mind itself. He makes his final appeal to his innermost sense of duty and rationality.' He is 'a freeman of religion' who refuses to obey the mandate of any overlord and insists that every document, even those he makes, shall be subject to amendment. In answering the question, 'Can a Liberal Use the Lord's Prayer?' the subject of his discourse, Dr. Potter said:

'The liberal's belief in science prevents him from thinking of heaven as a place. It prevents him from asking for material blessings, whether of bread or rain. It makes it utterly impossible for him to believe in a personal devil. Therefore in the Lord's Prayer he cannot say, "which art in heaven," "give us this day our daily bread," or "deliver us from the evil one."' The liberal's belief in democracy makes him hesitate to think of God as King, and consequently he is apt to leave off the doxology at the end of the prayer which Jesus never said. 'The modern liberal's belief in personality as the highest evidence of God makes him loath to attribute to God actions which a good earthly father would not be guilty of. The modern father knows that he would not lead his children deliberately into temptation, and he has no use for a God who would.' Science, said Dr. Potter, reveals more of the laws of God than manuscripts to the modern liberal. If during the next hundred years religion could be made democratic, such a step, he said, 'would be the greatest in the history of the race.' 'See what would happen,' he continued. 'In the first place, God would step off His throne. He would become not a monarch, but would get to work, and we all would have the great privilege of working with Him and helping Him to complete the world which He made not in seven [*sic*] days or in seven million years. He would become the great helper. Picture the pathos of the loving father who looks forward to the day when his sons can be his co-workers and then finds them thinking of him only as "dear old dad." Many people look upon God in just this light, as some one who doesn't count except when they are in trouble. Shall God be relegated to this position? No; the infancy of the race is past. Democracy is a great step forward when we dare to take it in religion.' Personality, the remaining third essential to the modern liberal, represents the 'very best' that can be said of man or woman. 'The greatest compliment to a man,' said Dr. Potter, 'is to call him a good person.' On the basis of these three beliefs, he declared, the 'freeman in religion' must take exception to portions of the Lord's Prayer."

A New York paper early in February printed the following: "'The zero hour of human degradation has been reached in the dance-halls,' writes John J. Birch, superintendent of the educational department of the New York Civic League in the *Reform Bulletin* out to-day. 'Dancing is one of the greatest menaces to the moral welfare of our country,' Mr. Birch declares. 'Corsetless dances and pajama parties seem to be especially flagrant in the Middle West, while in San Francisco war has been declared on jazz and cheek-to-cheek dancing. "Petting parties," shimmy, bunny hugs, and moonlight dances are favorites with young people. 'In New York,' he continues, 'the night life is becoming wilder and the cafés and "clubs" are open until the break of dawn. There are some dance-halls fallen so low that they have a side-room over which is a sign, "Check Your Corset Here." Old-timers of Broadway tell me of exhibition dances by nearly nude entertainers that outdo in suggestiveness anything ever before witnessed. The costumes often consist of a none too large *brassière,* or scanty bodice, held in place either by a small shoulder

strap, or a single layer of chiffon, and a loin cloth from which is hung a fringe consisting of beads. The vile character of the dance and the aftermath of vice that is usually associated with it indicate the tide catching its victims from every walk of life. Public sentiment has become fully aroused, and the hour seems right for a State-wide bill for the strict regulation of dance-halls. For this reason the New York Civic League is having a bill drafted, which will soon be introduced in our Legislature. If passed, it will suppress not only much of the wild night life of New York and other large cities with indecent dances, vile women, clinking glasses, and wholesale impurity, but will safeguard the young people of our State and remove one of the instruments of the devil for destroying morals and wrecking lives. Something must be done.' Dr. Birch concludes, appealing for funds with which to fight the moral battles of the league." D.

Religious Statistics. — The secular papers recently printed the following report, dated at Washington, February 12: Every day during the last five years an average of 2,173 persons joined the churches of America. During the same time an average of three congregations has been organized daily, and the average number joining the ministry has been four and one-half persons a day. These facts are brought to light by religious statistics for the United States compiled by Dr. E. O. Watson, Washington secretary of the Federal Council of the Churches of Christ in America. The figures show that the churches are steadily overcoming their war losses. The total church-membership of the country, according to the latest available figures, is 45,997,199. This is an increase of 4,070,345 over the 1916 census figures and indicates a gain of more than a million members for the preceding twelve months. The various religious bodies report 233,104 congregations, headed by 200,090 ministers. This is a gain of 5,617 congregations and 8,294 clergy over the Government figures for 1916. While there has been much talk of a shortage of ministers, the increase in clergy has been approximately 50 per cent. more than the increase in the congregations. The 33,014 difference between ministers and congregations does not indicate a corresponding shortage of pastors, as many ministers, especially in the rural districts, have charge of two or more churches.

Of the 45,997,199 persons listed officially as church-members the Roman Catholics have 17,885,646. Roman Catholic figures represent estimated population, including all baptized persons. Protestant bodies count only communicants. The thirty bodies related to the Federal Council of Churches have 19,933,115 members. They have a total of 142,472 congregations, manned by 113,761 clergy. Their gain in membership over the preceding five years is 1,245,935. Their total constituency is 55,812,722, a gain of 3,448,618 over the 1916 census figures. The total religious constituency of the country (including all members and adherents) is placed at 95,858,096 persons. Owing to different statistical methods of various churches, these figures are estimated in accordance with studies made by statisticians. On this comparable basis the constituency of the various great bodies is as follows: Protestants, 74,795,226; Roman Catholics, 17,885,646; Jews, 1,120,000; Eastern Orthodox (Greek and Russian), 411,054;

Latter-day Saints (Mormons), 1,646,170. Of the Jewish figures 400,000 are estimated. The Jewish bodies have different methods of reporting, some counting only heads of families and others only heads of families who also are pew-holders. Vol. 22 of the *American Jewish Year-Book* estimates the Jewish population of the United States at 3,300,000. As the churches report their statistics as a whole, it is practically impossible to tell in what part of the country the great gains have been made. Indications are that the advance is all along the line. A specially significant growth has been reported by the Southern Baptists and Southern Methodists.

For the first time the Baptists have passed the Methodists in total membership, now having 7,835,250 members, against a Methodist membership of 7,797,991. The Lutheran bodies stand third, with a membership of 2,466,645 persons, and the Presbyterians are fourth, with 2,384,683 members. Practically all of the major religious faiths have made a gain except the Unitarians, who show a loss of 30,880 members, as compared with 1916 figures, their total membership of last year being 51,635, and the Methodist Protestant Church, which shows apparently a loss of 8,625 members for the five-year period. The Churches of God in North America, General Eldership, with a membership of 25,920, also show a decrease of 2,406 members. The Roman Catholics show a membership and adherents' gain of 2,163,831 during the last five years. They have 16,580 churches manned by 21,643 priests. The Methodist Episcopal Church, North, reports an increase in membership of 220,870 over the 1916 figures and 62,595 members over last year, its present membership being 3,938,655. It is the largest single Protestant communion. The Methodist Episcopal Church, South, shows a gain of 91,315 members for the preceding year, with an addition of 231,588 over the 1916 figures, its total now being 2,346,067. The Protestant Episcopal Church has recovered its war loss and now shows a gain of 11,208 over the 1916 figures, of which 7,134 were reported last year. Its total membership is 1,104,029 persons. An interesting fact is that the Salvation Army, with a reported membership of 35,969, shows an increase of only sixty-five persons over five years ago. The combined Baptist bodies present a gain of 681,937 persons over the figures of 1916. Each of the major Baptist denominations shows an increase for that period. The Northern Baptist Convention, with a membership of 1,253,878, apparently has a gain of only 2,173, but the explanation must be made that during this period 196,867 Missouri Baptists, formerly affiliated with the Northern Baptist Convention, transferred their alignment to the Southern Baptist Convention, which now has 3,199,005 members. This was the largest gain made by any single communion. The National Baptists (colored) show an increase of 177,746. Fourteen other Baptist bodies have a loss of 7,687. The Latter-day Saints, or Mormons, as they are generally known, report a membership of 587,918, an increase of 113,000 over the 1916 census figures.

The last available figures regarding membership of the various denominations and their gains during the last five years are as follows: Congregational churches, 819,225 (gain, 27,951); Presby-

terians U. S. A., North, 1,722,361 (gain, 111,110); Presbyterians U. S. A., South, 397,058 (gain, 39,289); United Presbyterian Church of North America, 160,528 (gain, 198); Reformed Presbyterian Church in North America, General Synod, 2,400 (gain, 14); Society of Friends (Orthodox), 96,135 (gain, 3,756); Disciples of Christ, 1,210,023 (gain, 16,005); Evangelical Synod of North America, 274,860 (gain, 64,993); Evangelical Association, 160,000 (gain, 39,244); Seventh-day Baptists, 8,044 (gain, 64); Christian Church (American Christian Convention), 97,084 (gain, 21,653); United Lutheran Church (organized within five-year period from a group of Lutheran churches), 791,400; Primitive Methodists, 10,986 (gain, 1,633); Moravians (*Unitas Fratrum*), 31,767 (gain, 5,394); Reformed Episcopal Church, 13,022 (gain, 1,972); Reformed Church in America, 135,634 (gain, 9,295); Reformed Church in the United States, 331,369 (gain, 13,005); Christian Reformed Church, 43,902 (gain, 5,234); Church of the United Brethren in Christ, 364,229 (gain, 15,401); United Evangelical Church, 90,096 (gain, 322); National Baptist Convention (colored), 3,116,325 (gain, 177,746); African Methodist Episcopal Church (colored), 551,766 (gain, 3,411); African Methodist Episcopal Zion, 412,328 (gain, 155,159); Colored Methodist Episcopal Church in America, 245,749.

The membership of some of the better known smaller bodies is as follows: Social Brethren, 950; Society of Ethical Culture, 3,210; Spiritualists, 105,837; Theosophical Society, 62,180; Universalists, 58,566; Bahais, 2,884; Adventists (five bodies), 136,233; Armenian Church, 27,450; Church of the New Jerusalem (Swedenborgian, two bodies), 8,087; Friends (four bodies), 117,239; Volunteers of America, 10,200. D.

Great Britain. — The *St. Louis Post-Dispatch* (Sunday Magazine, February 19) gives an extensive account, on the basis of the documents that have passed, of the Major-Douglas controversy that is now distressing Christians at London. Rev. Major, Principal of Ripon Hall, Oxford, had denied the physical resurrection of the dead. ("What I have stated means that when a corpse is put into the grave, nothing ever comes out of it again, whereas the teaching of the Christian Church, at any rate in the early and Middle Ages, and in the case of the Roman Catholic Church at the present time, is that a body which is put into a grave comes out of it again at the resurrection as a body.") Rev. C. E. Douglas preferred charges of heresy against Major with the Bishop of Oxford, who, in reply, advised Douglas not to "make ourselves ridiculous." Douglas appealed to the Archbishop of Canterbury. Meanwhile Major has "refused to have any communication with" Douglas and glories that he has destroyed an old superstition. He is aided by friends, one of whom, C. Maurice White, complains that Douglas has called Gautama (the Hindu Buddha) "a heathen mystic." The Bishop of Oxford is still deliberating whether sufficient grounds exist for instituting a heresy trial, which would "involve everybody concerned in ruinous expense." Nice bishop! What does it cost British taxpayers to keep such a decorative fixture in their Established Church? Possibly they get him cheap; 35 cents would be an outrageous price for him. D.

France. — Our brethren in Alsace are contemplating the opening up of a mission in the city of Paris. Many of the young people from our Lutheran congregations in Alsace are going to Paris either for study or business, or to find employment, and these need to be looked after spiritually. D.

Norway. — *Kristeligt Dagblad* reported some time ago that O. Folden, F. W. Gulbranson, E. Hjelvik, Johan Prytz, H. E. Riddervold, and others had published in *Luthersk Kirketidende* a call for help to congregations in distress throughout Norway. The call stated that the authorities of the Norwegian State Church were unable to supply vacant parishes with pastors, or to give large pastorates, requiring the full time of several ministers, more than one pastor. In view of this state of affairs, the parties suggested that laymen who had not received a theological training should be admitted to the ministry in the Norwegian Church in order to relieve the distress. *Luthersk Vidnesbyrd,* for March, remarks that this suggestion, if carried out, must take cognizance of the qualifications for assuming the Christian ministry that are named in 1 Tim. 3, 2 and Titus 1, 9; also that the ministerial office, according to 1 Cor. 14, 34 and 1 Tim. 2, 12, cannot be conferred on a woman. — C. Moe writes in *Kr. Dagbl.,* and is quoted in *Lutheraneren* for March 15, to the effect that Rome has started a vigorous campaign in the Scandinavian countries, to bring them back under Pope rule. It looks as if Rome's recent successes in the Protestant parts of Central Europe are going to be repeated in Northern Europe. That hoary imperialism, fostered for ages at the Vatican, — an inheritance of the Caesars and a new edition of the *orbis terrarum Romanus,* — is ever dreaming its pet dream and seeing its favorite vision of a papal world. Renegade Protestantism has paved the way for Rome's return to its former haunts. "Lutheran" theologians have put the two idols of Roman theology, Aristotle and Pelagius, whom Luther had cast out, back into the universities and churches. Rome finds the house from which it was driven 400 years ago swept and garnished for its reception. When it has become reestablished in Lutheran countries, the last state will be worse than the first. D.

Finland. — *Kristeligt Dagblad* reports: "On the 12th of January there came from the Church Diet in Viborg an important report regarding the attitude of church people to the present relation between State and Church. It was reported that for the present there is no reason for seeking a complete separation of Church from the State, but church people would favor a gradual severance of the relation on condition, namely, that the Church be given its own organ for taking up all the tasks which the State intends to surrender, and that the Church retain its property undiminished. Regarding religious instruction, the report says that for the children of the Evangelical Lutheran Church the church people are opposed to the introduction of a so-called moral instruction which is not based upon Christianity." It will remain to be seen whether this gradual severance of the connection between State and Church in Finland can be carried out without detriment to Christian consciences.

The Swedish churches of Finland, of which there are quite a number, Finland having formerly been under Swedish rule, were visited by Gustave A. G. Carlsson during Easter week. In a letter to the editor of *Augustana* he writes that he found the churches well attended, but that it looks as if the Swedish language were going to be suppressed in Finland, and soon no Swedish minister would be able to hold or secure a pastorate in that country, unless he were able to minister in the Finnish language. There is a Christian People's High School at Nykarleby, of which the writer hopes that when Church and State are separated in Finland, this school will become for Finland what Augustana College at Rock Island, Ill., is for the Swedes in America. "As regards church affairs, it is a pleasure that in these parts the services are well attended. As yet the people here are not so modern as to be able to live without the church. One thing which I considered almost unchristian is the shameless propaganda which the sects are carrying on among the Lutheran people here. We think it is going pretty far when a sectarian minister tells our Lutheran people here that they are going to hell if they follow their Lutheran minister. And still more shameful it is that American churches support these sectarian preachers for the purpose of watching and tearing asunder Lutheranism in these difficult times." The writer thinks that this intolerable state of affair ought to be brought to the notice of the Federation of Churches of Christ in America. If the Federation does not know it yet, this should certainly be done. Perhaps the Lutherans in the Federation might do the informing.

D.

Sweden. — In *Augustana* (May 18) M. LeVandre, in an account of his journey to Sweden and other countries, describes his impressions of the Swedish State Church. In some places he found the churches well attended; the dome at Lund was so crowded that he could be accommodated only with an improvised seat in the aisle. The attendance at Stockholm was less than he had expected, contrary to the prevailing notion that Stockholm is a churchgoing community. In the large Kristina Church at Falun the small attendance, spite of the good sermon of Pastor Wenner, had a depressing effect on him, but at a pastoral conference he was told that on the Sunday following the church was crowded. In the Kronoberg District it seemed as if all the people attended church, etc. Though there are infidel currents in modern Swedish thought, the Church is still deeply rooted in the affection of the people. The press of Sweden is assuming a more intelligent attitude towards religion and the Church than formerly, but there are also perverse writers who claim that Christianity is an obstacle to progress. Voices are raised to this effect occasionally in the Swedish Diet (*Riksdag*), where motions are made aiming at the separation of the Church from the State. "Notwithstanding these motions, however, I am loath to believe, as my good and esteemed brother, Dr. Haegglund, says in *Teologisk Tidskrift*, that 'the separation between State and Church is at our door.' The Archbishop (Dr. Soederblom) does not believe it either. Of course, if the State should become a hindrance to the Church in discharg-

ing its missions, even the Archbishop declared himself in favor of separation. The socialist government with Vaerner Ryden as 'ecklesiastikminister' a few years since did, indeed, a sad thing, when it autocratically abolished the Catechism and limited the time for Christian instruction in the public schools." Though this bold attempt may have been directed merely at the stupid cramming of the Catechism, it opened the people's eyes to an impending danger, and the stirring appeals recently made by Provost L. M. Engstroem in Bolstad to the king, cannot pass unnoticed. The matter will surely come up again in the Diet. Moreover, a change of the present administration is merely a question of time. In the place of the Catechism several good books of instruction have been published. Some of them even make the Five Chief Parts of the Catechism their basis. They tell the children something also about the church-year, the divine service, the history of the Church, and church-books. A book of instruction based on the Sermon on the Mount is also favored by the government, but it will hardly prove satisfactory. The Swedish Church will still have to provide a children's book of instruction in the Christian doctrine. A plebiscite is being urged on the measures of Minister Ryden. "If a plebiscite is decided upon regarding the question of the separation of the Church from the State, as happened in Norway some time ago, I believe that the result will be the same in this as in the former instance. Ninety per cent. of the people voted for retaining the state church. In Sweden the majority would not be as great, because the so-called 'free religions,' of which Sweden has a great number, would surely be blind enough to vote for separation, but the majority for retaining the state church would be quite large even in Sweden. When the Catholic bishop Bitter some time ago attacked the Protestant spirit in the instruction at the schools, one could see that the entire press was united in declining the Romish view-point, and vigorously set up not only a strong opposition to this attack on the ground of culture, but even arrived at a high estimation of the evangelical religion as compared with the Catholic." Influential Swedes advocate the union of the Church with the State for the Christian upbringing of the people by the influence which the Church will exert on legislation in a Christian spirit and by imparting Christian instruction. This position is taken with a full knowledge of the religious condition in countries that have adopted a different system, such as America, Holland, Scotland, Switzerland, and others. The fact is pointed out that in these countries a large number of children grow up without any Christian knowledge. "That is the reason," said the Swedish *Kyrkotidning* some time ago, "why we must now emphatically turn against the question of the separation of the Church from the State, because that would leave 60 per cent. of our people without Christian education and render education worse for the remainder. That this would be the case is clearly shown by America. . . . It is being asked why it is that Rome is now going forward with such powerful strides, that in Reformed Holland and in America with its many shades of religion rationalism, sectarianism, and Puritanism are holding orgies." The financial waste caused by the estab-

lishment of free churches, and the consequent spiritual (?) retardation, are considered in this connection. It is also pointed out that by far not all who are found in free church organizations are true Christians, notwithstanding their much-lauded "congregational principle of the New Testament." "The free church is not even desired in Finland, and if it should ever be adopted there, an attempt will be made by all means to retain the Church as a 'rikskyrka' (a church of the commonwealth). That is the state of affairs, too, in Germany. We all act and speak without reflection if, following the American mode of thought, we speak with contempt of the state church, and say: It were well if the Church were separate from the State. We do not know what we are saying when we speak thus. The day is coming when all churches will be separated from the state, for that has been foretold in God's Word. But we must bear in mind that this also belongs to the preparatory events preceding the antichrist, *viz.*, the great apostasy, Christianity's loss of strength and dissolution, not its strengthening. The church state, the state church, the free church, apostasy, antichrist—that is the sequence of events. We have nothing to boast of, but must seek our own salvation with fear and trembling." Unless it has escaped our notice, this curious view is published without comment in *Augustana,* a free-church organ in our country for Swedish free-church people. We wonder how its readers will like it. To us the account is valuable solely because it truly reflects current European sentiment on the subjects of state church and free church. The ruling parties in Europe do not want the free church and resort to some desperate exegesis and argument in order to justify their opposition to the free church and their defense of the state church, the people's church, the community church, or whatever else the thing may be called. Even the revolution that has swept over parts of Europe has not taught inveterate state-church men a lesson, and a still severer jolt may be necessary to open their eyes. The strangest infatuation is that the aggression of Rome can be successfully checked only by the state church, while the very opposite is true: the state church is preparing the way for Rome; for state-church rule, as it has existed in Europe for several centuries, is only another form of Pope rule. We shall not be surprised at all if in the end the advocates of the state church will turn papists rather than free-church men. The state church leaven is working also in America. There was no time in the history of our Republic when the principle of the separation of Church and State was less secure than the present. *Videant consules,* etc., we must say to our statesmen, and to our free-church Christians we must say: Pray more fervently for the preservation of your liberties! D.

Russia. — One of the most illustrious pages of the modern history of the Lutheran Church has been written in the land that is now overrun with Bolshevism. A number of Lutheran pastors, faithful to God's Word and Luther's doctrine, have laid down their lives. Just prior to the moment when the fiercest persecution broke out against the Lutherans, the general superintendent of the Evangelical Lutheran Church at Moscow sent out a most touching letter to the

pastors in his district. In view of the fact that he himself had to pay the penalty of sticking to his post with his life, the following remarks of his letter are especially significant: "To you, my dear ministerial brethren, do I turn with the plea in the name of our Redeemer and Lord, that you do not abandon your flocks, but that you hold fast the trust committed to your care. Truly for many it will be a heavy cross and sacrifice; but, my dear brethren, do we not serve a Master whose right it is to ask of us our utmost sacrifice, One who has sacrificed Himself for us? The fathers in the faith of the ancient Church, in times of persecution, took no thought of their life and security, and in our day the Lutheran Church of Russia has won for itself a long list of noble martyrs who sealed their spiritual ministries with their blood. Shall we prove ourselves unworthy of them? We are called to quicken life, to preserve life, in a world that bears the seal of death on its brow. Though our congregations become small and weak, that is no reason why we should forsake them. On the contrary, it is the very best reason why we should stand by them. Yes, more; do not only have concern for your own congregation, but minister to the needs of the unshepherded neighboring flocks. The Consistorium is no longer in a position to supply the many vacant parishes. Come to the rescue wherever the needs cry loudest. The joy and gratitude of the forsaken congregations are a rich reward for any sacrifices you may be called upon to make. I myself have been thus rewarded. Therefore I call to you: Forward with joy! Join with me in this work of sacrificial love." — In its issue for March 9 the *Lutheran* points out to the lukewarm American Lutheran churches who did not respond to the appeal for help for their Lutheran brethren in Russia that the same influences which are bent upon extirpating the Lutheran Church in Russia, namely, the Roman Catholic and the Reformed churches, will later on turn their attention with a similar aim to Lutherans in other parts of the world. "To let the Lutheran Church die in Europe is to have a dying Lutheran Church in America." And such a church in America will not be able to withstand the onslaughts of the aforementioned enemies. D.

Poland. — *Freie Presse* of Lodz (January 22) reports that Congressional Poland, which adopted religious liberty as a principle and then proceeded to administer church affairs by Roman Catholics, now proposes to deal with nationalistic differences among its citizens (Poles *vs.* Germans) and religious differences (Catholics *vs.* Protestants) according to the methods of the former Czarist government. *Nowy Dziennik* of Cracow speaks of putting religion under police control. "Evangelical Lutherans" like Pastor Michelis are opposing the formation of a Lutheran Free Church, independent of the state, and are warning against the "prophets" of Lodz, who are advocating such an organization (*Der Volksfreund,* December 18). — In *Der Friedensbote* (January 15 and 22) the struggle of the Evangelical Lutherans in Soviet Ukraina, from the Zbruez River to the Black Sea, to free themselves from the domination of antichristian forces — mostly Jews — is described. The congregations seem to have achieved local successes, but lack organization. D.

BOOK REVIEW.

George H. Doran Co., New York: —

The Gift of Tongues. *Rev. Alexander Mackie.* 275 pages, 5½×8. $2.00 net.

The gift of speaking in tongues has again become subject of theological thought through the claims which are made by the various branches of the Pentecostal sect which emphasizes equally the gift of divine healing and the speaking in tongues. A work which discusses the historical aspects of this movement will, therefore, be gratefully received, and such a book we have in Mackie's volume. The author is minister of a Presbyterian church in Sharon Hill, Pa. Every page of his volume testifies to the thoroughness of his research into this "pathological aspect of Christianity," as the gift is pronounced in the subtitle. Rev. Mackie treats the gift of tongues in the Apostolic Church, quotes from patristic and medieval literature, then discusses the reappearance of the gift in connection with the Great Revival and with spiritism. A separate chapter is devoted to the tragic and horrible story of Devils of Loudun. Some little suspected details of Camisard teaching and practise are next brought to light. Chapters 5 to 7 treat the Shakers, the Irvingites, and the Mormons under the same pathological aspect, and these are the best chapters in the book. Physiological, psychological, and ethical view-points are treated from page 250 on.

That speaking in tongues is, in the cases under discussion, undoubtedly an example of diseased religiosity cannot be doubted. These possessors of the gift have either been insane (possessed ?) or criminal perverts, or both, generally both. "The most obvious moral dereliction which we face among the tongues people is the variation from generally accepted modern standards of sexual ethics." (p. 267.) "The fruits of the tongues movement are ignorance, selfishness, conceit, dishonesty, fornication, adultery, unnatural vices, and blasphemy. If these be the works of the Spirit, then we know not what or who the Spirit is, or what or who God is." (p. 261.)

The vogue which the tongues have had in various ages is accounted for thus: "The bringing in of the kingdom of God through patient toil is not an undertaking which commends itself to many minds. Cataclysmic religion is far more interesting. Voices, visions, and miracles are a much more simple and attractive method of solving the problems of life than is to be found along the bare and sometimes unattractive path of duty. When men, thus eager for the presence of the supernatural and anxious to see some new signs of the presence of the Spirit of God in life, find a religious and pious man uttering incoherent sounds, it is obviously possible to interpret such sounds as 'unknown tongues,' and to welcome the phenomenon as the gift of tongues." (p. 257 f.)

While one can agree with the author in his ethical valuation of the cult and in his physical and psychological explanation of the gift as practised in our day, Rev. Mackie has really supplied no explanation that satisfies. Only one interpretation of this phenomenon is possible on Rev. Mackie's own showing, and that is mental and bodily obsession. The author, unfortunately, does not seem to accept the "popular idea of the cunning and wisdom of Satan," yet the constant recurrence of certain marks of demonism

cannot be denied. When the gift reappeared, there was ever the same "torrent of words," the same "short, broken sentences"; more significantly still, "unmeaning sounds and words as the result of an inner inexplicable compulsion." (p. 254.) One of the Irvingites says: "The things I was made to utter flashed in upon my mind without forethought, without expectation, and without any plan or arrangement, — all was the work of the moment, and I was as *the passive instrument of the power which used me.*" (p. 176.) When utterance broke from him, instead of articulate words, nothing but muttering followed, "and with this an expression of countenance most revolting." (p. 180.) Irving himself describes the tongues as follows: "The whole utterance, from the beginning to the ending of it, is with power, and strength, and fulness, and sometimes rapidity of voice altogether different from that of the person's ordinary utterance in any mood; and I would say, both in its form and in its effects upon a simple mind, *quite supernatural.*" (p. 192.) Examples are given of loss of speech extending over several weeks. (p. 115.) There are usually convulsive seizures. "A man arose in meeting to speak and was seized with a kind of paroxysm that drew his face and limbs in a violent and unnatural manner, which made him appear to be in pain, and he gave utterance to strange sounds, which were incomprehensible to his audience." (p. 218.) Again: "Sometimes their faces, bodies, and limbs were violently distorted and convulsed, until they fell prostrate on the ground." (p. 222.) The reviewer did not trust his eyes when in view of all this he read Mackie's own judgment: "The mental state here is doubtless analogous to what St. Paul was thinking about when he spoke of 'whether in the body or out of the body'" (p. 263)!

And this reveals the weakest point in our volume. The author completely fails to distinguish between the genuine glossic gift of the first age of Christianity as it appeared at Pentecost and in connection with the conversion of Cornelius and later at Ephesus and at Corinth, on the one hand, and the phenomena above described, on the other. The tongues at Pentecost he holds to be very probably a textual interpolation, which is polite language for fiction or myth. All other examples in the New Testament he accounts for on the basis of "a disorderly ecstasy," and he does not hesitate to apply the term to the phenomenon at Pentecost if it is historical. (p. 24.) Naturally his discussion of the New Testament references is most unsatisfactory.

Another distinct lack is the omission of any reference to the present-day tongues people. A study of American and German Pentecostalism would have demonstrated that these most recent phenomena fall under the author's summary: "The appearance of the tongues may be traced first to disease, second to an eager expectancy of the supernatural, and in the third place to vanity and the desire for spiritual distinction." (p. 258.) But all reference to the recent reappearance of the gift is lacking.

The strength of the book is found in the chapters treating the Shakers and the tragic story of Edward Irving. To these appearances of the gift of tongues and to the practises of Joseph Smith the concluding sentence of Rev. Mackie's book certainly applies: "Christendom has waited long and patiently to see whether this thing — this gift of tongues — is of God. It is of sickness, of poverty, of fatigue, of disease, of crime. It is not of God."

GRAEBNER.

George H. Doran Company, New York: —

That the Ministry Be Not Blamed. Lectures to Divinity Students in Aberdeen, Edinburgh, and Glasgow in the Spring of 1921. The *Rev. John A. Hutton, D. D.* 202 pp., 7½×5. $1.50, net.

This book, by its title and by its opening lecture, promises to make profitable reading, but in the end it is utterly disappointing. It appears at first that the author intends to give some good advice to divinity students on the homiletical make-up of a sermon from the view-point of an experienced preacher; but he says little along this line. Then it seems that the author desires to point out what is wrong with the preaching of our day as far as the sermon-matter is concerned. But after the reader has labored hard with the author to detect this, the result is very unsatisfactory. Dr. Hutton says: "But take any great doctrine of the Christian faith. Take the doctrine of 'forgiveness.' For a long time now, doing what we honestly supposed was our very business, we have been declaring the love of God towards man in the forgiveness of sins. But we have allowed ourselves to be misunderstood as meaning that forgiveness is absolutely free and unconditional. We have taken deep words of Scripture out of their context and have announced to the world the reckless compassion of God. Of course, we understand what we mean; and we have in our minds the qualifying facts and principles, and that outcome of personal consecration without which surely God's forgiveness is not ratified in any human soul. But those who hear us casually or those who hear the rumor of these things from the pavement simply take what they want and leave the rest. 'God forgives our sins: good! Why, that may mean that God does not think so seriously about our sins! In fact, it may mean that there is nothing in sin; that "a man is a man" — meaning, as one always does when one says that, that he is not.' And so our very announcement of the love of God in this matter of the forgiveness of sin has had the effect over whole tracts of human society of removing from men's minds their own instinctive uneasiness on moral matters." (pp. 54—57.)

Does Dr. Hutton mean to say that the preaching of to-day keeps man secure in his sins, because by the Law it fails to arouse in man a sense of his utter sinfulness and the utter condemnation which rests upon him before it comforts him with the Gospel, telling him that salvation has been procured for all by Jesus, that God desires by His grace to save all, and that by simple faith we receive forgiveness of sin and salvation? Does he mean that the preaching of to-day does not emphasize Christ's words to Nicodemus: "Ye must be born again"? If this is what he means, he is right, for much of the preaching of our day fails in this respect and does not serve the purpose of the Christian pulpit. Much of the preaching of our day does not call for a change of heart, but lets man believe that he can by his own righteousness enter into the kingdom of God. God is spoken of as a loving Father, who simply overlooks the imperfections of man and in this way forgives his sins. Such preaching leaves out God's holiness, His threat of punishment, and the necessity of a reconciliation through Christ.

If this is what Dr. Hutton means to say, we are sorry that in his lectures to divinity students he has utterly failed in clearly presenting such a vital matter. What he says creates the false impression that the Gospel,

after all, is not the sweet and comforting message that it has been proclaimed to be.

Dr. Hutton's trouble seems to be that he does not clearly distinguish between the Law and the Gospel, does not rightly divide the Word of Truth.

Although in his lectures the author really "misses multitudes of things" which he might profitably have said in speaking to theological students, he does say some things that are really good. For instance: "I remember, when I was about to leave my church in a Perthshire village to go to Edinburgh, I had a letter from a friend, a man of outstanding ability in philosophy — of which subject indeed he became a professor and an examiner for the London degree — and a very good man. The only reason he could urge on me why I should not go to a city, and especially to a city like Edinburgh, was that the danger besetting a city minister was laziness. I thought for a moment that he was making an epigram. But what he said he meant most seriously; and what he said is true. He knew, of course, that in any case I should be busy, jumping on cars and off, going to this annual meeting and to that quarterly committee, leaving my desk to hear some noted lion who was advertised to roar in the neighborhood, that is to say, to speak or preach at a certain place and hour. And he was afraid that I should succumb to the atmosphere of steady and obscure deterioration. Of course, I know that committees must meet, and cars must run, and lions will roar; but I am here to speak on preaching, and, certainly for the first fifteen or twenty years of his ministry, a man, if he will engage in all this here-and-thereness, must do so with fear and trembling. It may be that many of us should retire from our stated ministries earlier than is the custom and devote ourselves to these episcopal functions. For the fact is that men who so devote themselves have already in spirit retired from the ministry of preaching." (pp. 167. 168.)

Taken all in all, the wisdom of Charles Lamb's confession, which the author quotes, will apply also to his own book: "When a new book is published, I read an old one." (p. 153.) FRITZ.

The Abingdon Press, New York: —

The Story of the American Hymn. *Edward S. Linde.* 429 pages, 5½×9. $3.50 net.

While a portly volume, this *Story of the American Hymn* lays no claim to completeness, but merely constitutes an attempt, in a series of connected pictures, to give a general view of the American hymn in the various stages of its development. It goes back to the beginning, to the *Bay Psalm-Book* and its progenitor, then takes up the American hymn, treating the authors and their works individually, and following the chronological order. The biographical sketches are necessarily brief, only so much being presented of each author's life as is necessary in order to provide a suitable background for the study of his hymns.

Most of the authors sketched in these chapters have little claim to fame even from the standpoint of hymnology, and throughout his work the writer has not kept in view the distinction between hymn and sacred song or religious poetry. A proper definition of hymn would certainly exclude such poems as Whittier's "O Brother Man!" Mrs. Stowe's "Whence Winds are Raging," and Bryant's "Deem Not that Thou Art Blessed Alone."

The book is strongest in the chapters which are devoted to the pioneer efforts in hymn-writing. Concerning the famous *Bay Psalm-Book* the author says: —

"In 1698 the ninth edition appeared, containing fourteen tunes, such as 'Oxford,' 'Litchfield,' 'Low Dutch,' 'York,' and 'Windsor.' As we should expect, it was a crude piece of work, with many errors. The tunes were printed in two parts, the bass and treble, and the music was without bars except to divide the lines. Under each note was placed the initial of a syllable denoting the tone to be applied when singing by note, and careful directions were given for the setting of the tune so that it could be carried through 'without Squeaking above or Grumbling below.'" (p. 25.)

The rendering of the 137th Psalm is a fair example of the *Bay Psalm-Book* type of religious poetry: —

1. The rivers on of Babilon
there when wee did sit downe:
yea, even then wee mourned, when
wee remembred Sion.
2. Our Harps wee did hang it amid,
upon the willow tree.
3. Because there they that us away
led in captivitee,
Requir'd of us a song, & thus
askt mirth: us waste who laid,
sing us among a Sions song,
unto us then they said.
4. The lords song sing can wee? being
5. in strangers land. Then let
loose her skill my right hand, if I
Ierusalem forget.
6. Let cleave my tongue my pallate on,
if minde thee doe not I:
if chiefe joyes or'e I prize not more
Ierusalem, my joy.

"Of the piety of the Puritan translators," says Linde, "there can be no question. They were likewise men of education — Cambridge graduates. But poets they were not. Moreover, the very purpose in view was to produce a version which should follow as closely as possible the Hebrew original." The Lutheran reader will understand that this principle was the outgrowth of the Calvinistic attitude in the matter of adiaphora, everything that is not distinctly commanded in Scripture being viewed as forbidden. Hence the first Reformed hymn-books were limited absolutely to Biblical poetry done into English rhyme.

The year 1707 gave to the world the famous little book, *Hymns and Spiritual Songs*, by Isaac Watts. The influence of this small book on Protestant worship in England and America for 150 years can hardly be overstated. However, some of the songs of Watts's book were political in flavor, and when America cut away from the British rule, these psalms jarred the sensibilities of good Americans. It became necessary to revise the book, and the story of these revisions is told in the chapter on "The Accommodated Psalm-Books." To Timothy Dwight was committed the delicate task of revising the psalm-book of Isaac Watts.

"He showed his skill in 'accommodating' the English version to American conditions. Thus, in paraphrasing the 18th Psalm, Watts wrote, with the British Red Coats in mind: —

"'Tis by thine Aid our Troops prevail,
And break united Powers,
Or burn their boasted Fleets, or scale
The proudest of their Towers.

How have we chas'd them thro' the Fields
And trod them to the Ground,
While thy Salvation was our Shield,
But they no shelter found.

"This would never do for America. And so, with an eye to Bunker Hill and Saratoga and Yorktown, and thinking of Washington, the mighty chieftain, Dwight wrote as follows: —

"When, fir'd to rage, against our nation rose
Chiefs of proud name, and bands of haughty foes,
He train'd our hosts to fight, with arms array'd
With health invigor'd, and with bounty fed,
Gave us his chosen chief our sons to guide,
Heard every prayer, and every want supplied.
He gave their armies captive to our hands,
Or sent them frustrate to their native lands.

"This certainly has a patriotic ring about it that ought to have satisfied the most ardent soul, though it strikes us as somewhat odd that such Psalm versions should have been used as a regular part of divine worship."

In Watts the 75th Psalm is "applied to the glorious Revolution of King William, or the happy accession of King George to the throne." Dwight wrote an entirely new version and called it "A Psalm for a General Election." It would suit our own times admirably. Here are some of the lines:

While from Thy hand our rulers take their power,
Give them Thy greatness humbly to adore.
May they
Defend the poor, debasing bribes disdain,
Avenge bold wrongs, nor wield the sword in vain, etc.

Of the rest of the book chapter four (Hymns on Death and Perdition), chapter seven (Some Early Hymn-Books), and chapter sixteen (Ray Palmer), are particularly meritorious. GRAEBNER.

The Abingdon Press, Cincinnati: —

A Handful of Stars. Texts that have Moved Great Minds. *F. W. Boreham.* 261 pages, 5×7½. $1.75.

We said, Another book of Boreham's —! and laid it away. We took it up casually one evening and read it through. All the marvels of the author's style, its full grace and charm, are here once more present. In contents *A Handful of Stars* is a companion volume of *Everlastings*, reviewed in these pages. Twenty-two texts are treated, which were factors in the life of as many individuals, partly historical, partly characters of fiction. Not everything in the volume pleases us, but these defects are atoned for by the beauty of "Henry Martyn's Text," "Everybody's Text," and other chapters of equal excellence. GRAEBNER.

Fleming H. Revell Company, Chicago: —

Roman Catholicism Analyzed. A Dispassionate Examination of Romish Claims. *J. A. Phillips,* missionary of the Methodist Episcopal Church (South) in Mexico. Introduction by *William Burt,* one of the bishops of the Methodist Episcopal Church (North). 310 pages.

In this book Roman Catholicism, with its claims and doctrines, is critically analyzed under the following headings: "General Statement; As

a Teacher; Rome's Idol Worship; The Roman Catholic System of Government; Fruits of the Roman Catholic System; The Religion of the Spirit." The writer does not approach these subjects in the spirit of Dr. Martin Luther, but rather in that of Zwingli and Calvin. The fundamental error of Rome he does not see in her pagan doctrine of salvation by good works and the denial of salvation by grace through faith in Christ alone. While this error is mentioned, it is not given that prominence which a proper analysis and refutation of Romish errors should have. All the pernicious doctrines and practises of Rome have their origin in the denial of *sola Scriptura, sola gratia, sola fide.* However, while the writer does not realize and consequently does not stress this, the reader will find in this book much material that is helpful in exposing Rome's system of heresies. Of Roman Catholic unity the author says: "Roman Catholic unity, after all, means: that some believe about what the church believes; that the masses simply say they believe; some remain in the church because they are unwilling to leave it on account of their dread of persecution; some are excommunicated for heresy in order to keep the church pure as a Roman Catholic institution; some voluntarily leave this communion in order to be consistent." (p. 21.) On unity of government the author writes: "This does not mean that Rome always practises the same things, either with regard to her own straying members or with reference to those who have never been catholicized. She once practised, tortured, and visited the death penalty on heretics who could not be persuaded to give up their convictions. Some Roman apologists of Rome contend nowadays that Rome would not do that if she could. If she is one in government, she would have to practise the same measures which were in vogue for hundreds of years, if circumstances require it." (p. 22.) Regarding the infallibility of the Pope he writes: "Pope Liberius, in 358, subscribed an Arian creed for the purpose of regaining his episcopate, and condemned Athanasius, the father of orthodoxy." (p. 46.) Again: "In a Pelagian controversy Pope Zosimus at first endorsed the orthodoxy of Pelagius and Celestius, whom his predecessor, Innocent I, had condemned; but he yielded afterwards to the firm protest of St. Augustine and the African bishops." (p. 47.) Again: "Contradictory opinions were taught by different Popes on the Sacraments, on the immaculate conception of the Virgin Mary, on matrimony, and on the subject of the temporal power of the Church." (p. 48.) The author's argumentation against transubstantiation is typically Zwinglian, and the entire chapter "A Religion of the Spirit" — no doubt, the most disappointing part of the book — is fraught with Arminian errors. In the atmosphere of that spirit at least the Lutheran Christian does not feel at home. This is true also of the "Conclusion," in which the author summarizes his personal views on religion. Of special value is the comprehensive appendix, consisting of documents on Romish creeds, and of comments showing the practical results of the pernicious tendency of Rome's antichristian errors. A very valuable bibliography is appended, and a comprehensive index facilitates the study of the book. Arminianism no less than Romanism has strayed away from the central doctrine of Scripture — the justification of a sinner by grace through faith in Christ Jesus. It is a weak arm that hurls the darts.

MUELLER.

Fleming H. Revell Co., Chicago: —

The Modern Theory of the Bible. *Samuel A. Steel, D. D.* 146 pages, 5×7½.

This defense of the Bible is excellent in spirit and intention, and contains some exceedingly readable portions, but its treatment especially of the evolutionary hypothesis (chapter 2) is far from satisfactory, and there are elsewhere serious departures from fact. Evidently the writer has not caught the central idea of evolution, otherwise he could not say that "design or purpose is the basic principle of evolution" (p. 86), — its basic principle being precisely the reverse, to destroy the notion of "purpose" as a factor in scientific thought. On the same page he speaks of the "evolution" of the oak from the acorn, which is quite intolerable. Discussing the order of creation acts in Genesis, he declares that this order is "exactly the teaching of science," — when, in reality *science* says nothing at all about origins. The position of the author is that of a theistic evolutionist, which is, by its necessary implications, a contradiction in terms. While we do not agree with the author's classification of Sir Oliver Lodge as "a scientist who is also a Christian," the estimate of contemporaries is generally correct, as when Prof. Harry E. Fosdick is listed with Lyman Abbott and Roger W. Babson as an outstanding liberal. The author holds to the inspiration of both the Old and the New Testament. His last chapter is a very pointed polemic against J. A. Rice's characterization (in *The Old Testament in the Light of To-day*) that from Moses to Samuel the prophets of Israel were "little more than whirling dervishes."

GRAEBNER.

The Methodist Book Concern: —

Modernism and the Christian Faith. *John Albert Faulkner.* 306 pages, 5½×8½.

Professor Faulkner, who holds the chair of Church History in Drew Theological Seminary, and who has contributed to the literature of Church History several notable works treating the history of the early Church, in this volume takes up a number of fundamentals of Christian belief and subjects the reconstruction of these beliefs by modern rationalism to a searching analysis. He treats in successive chapters the problems of Authority, Inspiration, Miracle, the Person and Work of Christ, the Atonement, Paul's Relation to Christ, the Trinity, Ritschlianism, and Eternal Punishment. Each of his chapters begins with an outline history of the conflict that has developed around these topics, then brings out analogies from earlier periods of Church History. One may say that in each case the author, after some oscillating, decides in favor of an attitude at least friendly to orthodox thought, if not identical with it. The weaknesses which Professor Faulkner's treatment of the Atonement, of Ritschlianism, and of Eternal Punishment contain are not surprising after the reader has noted the inconsistencies in his earlier chapters concerning Authority and Inspiration. He treats the Scriptures throughout as authoritative and divinely given, yet can say (p. 21) that while the Bible is "specially divine," yet there are "mistakes and errors in its vast evolution." Elsewhere there are concessions, perfectly gratuitous, it would seem, since there is neither warrant nor necessity for them in the author's own argument.

GRAEBNER.

Richard G. Badger, Boston: —

Whence Came the Universe? *L. Franklin Gruber, D. D., LL. D.* 316 pp., 5×7¾.

A reissue of Dr. Gruber's *Creation Ex Nihilo*, the notable contribution to apologetics which was reviewed in the THEOLOGICAL MONTHLY 1921, page 95. GRAEBNER.

Verlag von H. G. Wallmann, Leipzig: —

Lutherisches Missionsjahrbuch fuer das Jahr 1922. Herausgegeben von der Missionskonferenz in Sachsen. 90 pages. 50 cts.

This is a year-book on foreign missions. It contains a number of articles on mission-work, statistical tables, dates of anniversaries, and a list of officers of mission-societies. In an article, "The Foreign Missions of the Lutheran Churches of America," by Pastor R. Bielinski, Delanco, N. J., our foreign mission work in India and China is given recognition. FRITZ.

Rev. R. T. Ketcham has published a sermon on **The Fallacies of Christian Science, or Christian Science Versus Common Sense.**

From the *Government Printing Office* at Washington there has been issued the speech of *Hon. James A. Reed*, of Missouri, on the Maternity Bill, also the remarks of *Hon. Harry B. Hawes*, of Missouri, on **Historical and Legal Phases of Religious Freedom.**

From the *Agentur des Rauhen Hauses* in Hamburg there has come to us *Fr. Jehle's* **Weltschoepfung — Weltvollendung;** also *Martin Schunk's* **Die Weltanschauung im Wandel der Zeit.** Both of these publications endeavor to maintain the Christian view of the origin and destiny of the created universe and particularly of man, over against the untenable and sometimes silly claims of the materialistic science of to-day. — The same publishing house has issued a novel of *Johannes Wehrmann*, entitled **Die Erben der Erde.**

Vandenhoeck and Ruprecht of Goettingen have published *Immanuel Hirsch's* **Die Reichgottes-Begriffe des neueren europaeischen Denkens.** This brochure of 34 pages takes one into the field of mental struggles of philosophers beginning with Grotius, Hobbes, and Locke to obtain the rational view of the spiritual empire which God creates among the secular empires. The review of these philosophical efforts to grasp and properly describe the kingdom of God is brought down to modern times, concluding, we might say, with Troeltsch. But there is in the entire brochure no attempt of any kind to measure the philosophical thought on the modern state and society against the teachings of Scripture.

Blaetter aus Spanien, Nos. 150 and 151, relate the success of the present status of the Fliedner Mission in Spain. — *Die grosse Berliner Illustrierte* has published a separate issue on the sufferings of the Germans in Upper Silesia. D.